

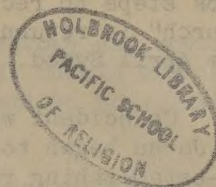
## JAPAN CHRISTIAN ACTIVITY NEWS

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EVANGELICAL LUTHERANS SET GOAL OF FINANCIAL INDEPENDENCE

Heavy emphasis was put on financial stability looking to financial independence by the end of 1974 at the 4th General Assembly of the Japan Evangelical Lutheran Church (Nihon Fukuin Ruteru Kyokai), held in Kumamoto May 5-7.

Moderator Sueaki Utsumi was reelected to lead the 15,000-member body. The new vice moderator is Rev. Sachio Hoshiyama, Tokyo Evangelical Lutheran Church, the newly elected secretary, Rev. Makoto Nakajima, Hamamatsu Church. Mitsuyuki Hamada, layman, Hongo Church, Tokyo, continues as treasurer.

Careful scrutiny was given the 1970-71 budget in view of the church's intention to be independent of overseas financial subsidies by the end of 1974.

In other actions, the Assembly determined to strengthen evangelistic efforts in Brazil and discussed sending additional missionaries. The Hokkaido sub-district was given district status.

BALANCES SHIFT IN ORTHODOX CHURCH RELATIONS

In a series of chess-like moves, the two Orthodox churches in Japan have moved into a new relationship with the Russian Orthodox Church in Russia that virtually dissolves the long-pending suit over ownership of Nikolai Cathedral in Tokyo.

At the Holy Synod of the Russian Orthodox Church, which met in Moscow early in April and was attended by a team of six persons from the Holy Orthodox Church in Japan (Nihon Harisutosu Seikyo Kai), the Holy Orthodox Church was granted autonomy and its leader, His Eminence Vladimir Nagosky named Archbishop of Tokyo and Metropolitan of All Japan.

At the same time the Synod named Rt. Rev. Nikolai Sayama, leader of the Japan Orthodox Church (Nihon Seikyokai) to the post of Bishop of Mozhaïsk (a suburb of Moscow), as well as dean of the Russian Orthodox program for Russians in Japan, and the Patriarchate's representative in Japan.

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The Synod also canonized Archbishop Nickolai Kasatkin (1836-1912), Russian missionary, who began work in Hakodate in 1861 and became head of the mission in 1870.

Impetus was apparently given the realignment of relationships when, in August last year, the Russian Orthodox Church in the United States, to which the Holy Orthodox Church had been related since immediately following World War II, took steps to recognize the Russian Orthodox Church in Moscow as its "mother church" in return for being granted autocephalous status, a status granted by the April Synod.

Coincident with this move by the American church, the Holy Orthodox Church in Japan began to approach the Russian Orthodox Church in Moscow with a view to re-establishing relationships with it on the basis of being an autonomous church. The Holy Orthodox Church had stemmed originally from the Russian church but the ties were broken during the war, and in the post-war period the church turned instead toward the West.

Complicating the "return to Moscow" was the fact that in 1957 a group of Tokyo Orthodox church members, objecting to the tie-up with the United States' church rather than with Russia, had reconstituted itself as a mission of the Orthodox Church in Russia. In 1968, this church, the Japan Orthodox Church, brought suit against the Holy Orthodox Church for the ownership of Nikolaido, the cathedral in Tokyo, claiming that it was rightfully the possession of the Russia-linked Orthodox Church, by which it had been built. That suit is still pending.

Inasmuch as Russian Orthodox regulations do not permit recognition of more than one Orthodox church in a country, the establishment of relationships between the Moscow Patriarchate and the Holy Orthodox Church meant concurrently the dissolution of the Orthodox Church as a mission of the Russian Orthodox Church. It is felt that in view of the hard feelings left over the unsettled court case, it will be necessary for the clergy and the members of both churches to exert special efforts in order to become "one church."

In the current moves of the Synod with headquarters in Moscow, the former head of the Japan Orthodox Church, Bishop Sayama, becomes the Patriarchate's representative in Japan under the jurisdiction of the Russian Orthodox Church. Bishop Sayama is quoted in the May 5 Kirisuto Shimbun, as saying, "Although we have been made one church, I wish that we could have become one and appealed for autonomy after the current problems had been solved."

Inasmuch as the Orthodox Church, which instituted the suit to regain Nikolai Cathedral, has now been "disestablished" with regard to the Russian Orthodox Church, it is anticipated that the suit will die a natural death.

#### "DEVELOPMENT" AS A UNIVERSITY ISSUE

"Development is, in the final analysis, a struggle of the masses," Prof. Saral Chatterji told persons assembled for the opening ceremony of the Asian Leadership Development Center, held at the new Waseda Hoshien, May 2.

"Development" will be the pivot for a 8-week training course for leaders in the university-student movement, being held at Tozanso, Gotemba, according to Director Kentaro Shiozaki, of the World Student Christian Federation Asia office in Tokyo. While using Gunnar Myrdal's book, The Asian Drama as a textbook, Center participants will bring to bear on their study the background of the 13 countries they represent as well as the immediate Japanese environment, with its abundant examples of the development processes and problems.

(continued)

At the opening ceremony, attended by members of related organizations and the press, Chatterji, of India, and Feliciano Carino of The Philippines described the scope of their courses. Chatterji emphasized that development is more a matter of politics than of theology or economics. He said the problem is how development can develop from the masses and how the institutional and structural functions of the university, that tend to block development, can be modified or changed radically so as to help it.

Carino said that his course will take as its framework "ideology and modernization," approaching it both from the point of view of historical models and the ferment among students that pushes the subject of Development back to the question of "Development--for what?"

The "mix" of Center personnel includes not only different nationalities but also persons of both Protestant and Catholic backgrounds and a variety of professional disciplines. While most participants presently hold some responsibility toward the university and student world in their respective countries, as teachers or Student Christian Movement secretaries, their interests lie in such varied fields as medicine, history, economics, theology, physics, chemistry and agriculture. J.P. Mistri of Calcutta is professor of physics at Calcutta University; Akuila Dreudreu Yabaki, secretary of the SCM in Suva, Fiji; Miss Nisarat Lilhanand, with a commercial school in Bangkok; and Kasumbogo Untung, instructor in agriculture in Jogjakarta, Indonesia.

#### WHERE IN THE DANCHI IS THE CHURCH?

With the mushrooming of so-called "newtown" and danchi (extensive apartment or single-unit housing developments) around major urban centers in Japan, ten pastors concerned with the church's role in these areas recently met informally in Osaka to exchange experiences on what is a relatively new type of community for Japan. The following observations were reported:

- . the concept and the physical reality of "newtown and danchi" cover a wide range of social and economic levels
- . team and other cooperative approaches are appearing, sometimes in a team of ministers, sometimes in close cooperation between church groups and governments
- . open religious activities are frowned on by many newtown or danchi administrations
- . the work of the church tends to begin in a public hall or similar facility with educational or cultural programs--English classes, problem-oriented discussions and fellowship
- . how the church should carry on its evangelistic role in these settings remains a question
- . Christian programs run competition with better financed and more evangelically vigorous religious groups, particular from the "new religions."

The group agreed to meet again in May in order to examine principles or guidelines that might be drawn up to help both individual efforts and cooperation among those engaged in this work, which faces the churches with the need for new methods and skills.

DIVISION OF SERVICE ANNOUNCES SUMMER PROJECTS

The Division of Service of NCC will sponsor several teams and camps this summer, both within Japan and abroad. For application or further information, please contact the Division of Service, Bible House, 5-1 Ginza 4-chome, Chuo-ku, Tokyo 104. Phone 03-561-4774, 5257.

AbroadSocial Welfare Study Team to U.S.

Aug. 4-23, 1970

Led by Shiro Abe, 15 Japanese concerned with social welfare facilities will tour the U.S., visiting various programs and institutions dealing with social welfare issues today. Cities visited will be Los Angeles, Denver, Detroit, Cleveland, New York, Chicago, San Francisco, Honolulu. Co-sponsored by the Christian Social Work League (Shakai Jigyo Domei), the cost is ¥353,950 plus application fee of ¥18,000.

Japanese Youth Reconciliation Team to U.S.

July and August, 1970

For two months this team of 15 high school (2nd year or above), college and working youth will travel across the United States, stay in homes and visit camps and conferences, from California through Texas, Alabama, Washington, D.C., to New York, meeting with American youth. The complete cost is ¥360,000 plus ¥30,000 application fee. The leaders will be Rev. and Mrs. Jun Suzuki, formerly on the staff of International Christian University.

At Okunakayama Youth Center and Dairy Farm, Iwate PrefectureAmerican Society Seminar

July 25-31, 1970 (High School)

Organized primarily as an orientation conference for the International Christian Youth Exchanges from Japan to the U.S., this year the conference will be open to any high school youth interested in such an exchange program and/or U.S. social issues and problems. The group of 40 will gather for a week with American youth in discussion and study of U.S. family systems and various political and racial issues affecting the U.S. today. English and Japanese will be used. Cost is ¥11,500 plus transportation.

Junior High Camp

Aug. 3-8

A week of fun, fellowship, study and farm work on the Okunakayama Dairy Farm under the directorship of Tatsuo Homma, director, Musashino YMCA, and staff. For cost and details, contact the DCS office.

South-East Asia Seminar

Aug. 24-28 (College and working youth)

Aimed at interesting Japanese youth in volunteer service in South East Asia, especially Vietnam and Laos, this study and fellowship seminar will draw on the experience of a staff of South East Asian leaders from India, Borneo, Philippines, Korea and Thailand, under the direction of Rev. Toshihiro Takami, director, Tsurukawa South East Asia Rural Training Institute. Cost, ¥8,500 plus transportation.

RECONCILIATION THROUGH ROCK: It is hoped that a gospel rock group of 4 or 5 black youth from Chicago, under the leadership of Rev. Leon Fanniel, will visit Japan under United Presbyterian Church, U.S. and DOC sponsorship. Using music as their language they will seek to share with Japanese youth their ideas on race, human understanding, common youth problems. If you could use them between July 25 and Aug. 25, contact Tom Paton, DOC.

DR. OMURA HONORED AT DINNER

Dr. Isamu Omura was honored at a dinner held at the Aogaku Kaikan May 11, under the sponsorship of the National Christian Council and attended by 60 persons.

Speakers and a film strip presentation lifted up memorable events in the career of Omura, who has been involved in most of the major events in the history of the churches in Japan since the end of World War II. In addition to expressions of appreciation for his service to the Kyodan and NCC, of which he served as moderator, 1967-70, recognition was made of his part in further ecumenical relationships within Japan, fraternal relationships with Korea, and cooperation with churches in Germany and North America.

YASUKUNI BILL DIES IN COMMITTEE

With the closing of the current session of the Diet on May 13, the bill for the nationalization of Yasukuni Shrine, presented by the Liberal Democratic Party, withered on a Cabinet committee vine. Inasmuch as it is not automatically carried over to the next Diet session, it must be resubmitted by the LDP.

SPECIAL COMMITTEE STUDIES TUTS PROBLEM

On May 12, the special committee on the TUTS problem (Tokyo Shingaku Daigaku Mondai Tokubetsu Iin Kai), appointed by Dr. Isamu Omura, chairman of the board of trustees of Tokyo Union Theological Seminary, held its first meeting. The committee is charged with the responsibility of finding ways to resolve the impasse that has developed in relationships between the faculty and certain groups of students, particularly since April 11, when President Takeshi Takasaki called in riot police to remove barricades erected by a group of students, so that classes might be resumed. It is hoped that reconciliation within the Kyodan may also be a result.

Members of the committee are: Hidenobu Kuwata, chairman; Kichiya Kikuchi, Yasuo Oikawa, Kikaku Shimamura, Mitsuho Yoshida, Fusao Nakajima, Alden Matthews.

YOKOTA HONORED FOR 20 YEARS OF SERVICE

Twenty-five leaders of Japanese Christian organizations, most of them pastors, gathered on May 8 to honor a layman. Ichiji Yokota, whose Kirisuto Tsushin, a daily news service on Christian events, has been published continuously for the past twenty years.

The white-haired, pencil-and-pad-in-hand Yokota can be seen daily making the rounds of Christian Center and Bible House offices on the Ginza as well as at major and many minor Protestant and Catholic activities. He is not only reporter, but also editor and publisher of the Tsushin, and at times printer and distributor as well. The Tsushin has 80 subscribers among the Japanese secular and religious newspapers and magazines, being a main source of Christian news for the dailies, many of which have gradually discontinued their special "religion" or "culture" pages.

Meiji Gakuin classmate Rev. Kikaku Shimamura recalled school days, when Yokota determined to become a reporter, while others traced his employment by the Miyako Shimbun, now the Tokyo Shimbun, followed by an assignment in Manchuria. When Yokota began the Tsushin in the spare post-war years, he was told that he could never make a go of it if he did not have an income from advertising, but the release service carries no advertising aside from an annual newspaper-type publication once a year. Yokota receives ¥250,000 from the National Council of Churches of Christ in the U.S. through the Japan NCC but otherwise is dependent upon subscription income. Since January 1969 Yokota has been supplying the news capsules in Headline-making Events in JCAN.

At the recognition luncheon, reference was made particularly to Yokota's fairness, his extensive knowledge of churches and personalities, his contributions to understanding between denominations, his personal kindness and gentlemanliness, and his faithful church attendance, characteristics not always ascribed to the press.

## EXPO -- EXPOSing the church's weakness in evangelism?

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More than 715,000 persons have now passed through the Christian Pavilion at Expo '70. Total attendance at Expo itself has reached the figure of 17.1 million in the two months since it opened. It is the Pavilion, it will be remembered, that, while acclaimed as a new step in ecumenical cooperation, threatened, for a time, to put new tears in the fabric of Christian unity. The storm brewed by anti-Pavilion groups was sufficient to focus sharp critical attention on the Pavilion and cast clouds over the fund-raising efforts. But there is a Pavilion and, while there have been sporadic expressions by anti-Pavilion groups, their energies and questions are presently directed elsewhere. The criticism comes now, ironically, from those who envisioned, supported and defended construction of the Pavilion.

## The Panorama

The Christian Pavilion is located between the Central Plaza and the West Gate of Expo, across from the towering timbers of the British Columbia exhibit, which makes a handy landmark. It is a modest structure, almost lost in the panorama of sweeping forms and bright colors.

As one approaches, there are no long lines, such as block many pavilions, and this in itself may be a drawing card. Another attraction is the listing of pipe organ and other concerts, as well as the noon hour "prayer for peace." Twin billings: "The Christian Pavilion" and "The Vatican State," are reminders that Pavilion planners have had to hurdle many problems to attain their ecumenical goal.

Inside, old alternates with new. In the entrance stand three pieces of 16th century marble sculpture--classical feminine forms depicting "Faith," "Hope" and "Charity," lent by the Vatican. Passing through the catacombs, one is confronted with photographs of a troubled university student, the face of an old woman, the wreckage of an automobile, tearful child victims of a fire, the monotony of a solid wall of apartments. At this point, the visitor can have his chop book stamped with the Pavilion han and peruse the book display. In early May the sale of new Vatican stamps of the Expo were swelling the crowd.

Three 16th century tapestries designed by Raphael, sent by the Vatican from the Museum in Loretto, Italy, dominate the far wall of the lower floor, and here people may sit contemplatively in relative quiet. A bronze sculpture by Kosaka of the crucified Christ superimposed on a broken world is, however, the most profound statement in the building.

Upstairs, Architect Akira Inatomi's Hall of Holy Emptiness conveys spaciousness, light, contemporaneousness. Its layout offers the visitor two choices. He can continue around the rim of the small recessed amphitheater, passing two not too-well marked exhibits of communion vessels and the Scriptures (4th century and modern) and, hopefully, hearing as well as seeing the organ--the most popular feature in the hall. Or he can sit down for a while on one of the tiers in the circular arena, to take part in a program, if he is there when something is going on, or just rest. Each person is given a copy of the Gospel of Luke or Acts as he leaves the Pavilion.

A more or less traditional service of hymns, scripture, a sermon-like talk, the Lord's Prayer, and a "prayer for peace" constitute the daily 12:00-12:30 "Prayer for Peace" that draws 125 to 350 persons. While a core of people remain throughout the service, others linger, then go on, while the steady flow of people around the circumference of the hall and out continues.

Special musical and dramatic events have been performed or are planned: organ concerts, choir programs, an organ competition, a competition for composers. On many days, however, little is scheduled other than the noon program and occasional periods of organ.

How do you communicate the Gospel to the man at Expo?

In the original consideration of a Christian Pavilion a strong point was made that passing through Expo would be millions of persons whom the church ordinarily never reaches. How to communicate the message of the Gospel to them? Architect Inadomi sought to do it in the interior design of the building, with a progression from catacombs, to provide a transition from the Expo world, through portrayals of man's present situation and the life of Christ, to culmination in an experience of "Holy Emptiness." While the extent to which this is achieved probably varies with the individual and what occurs while he is in the Pavilion, nevertheless most people feel that Inadomi's interior is very successful. The theme committee proposed "eyes that see and hands that serve" as a focus, but in the present format, that message does not come through. The producers said that communication to the man at Expo must depend on symbols and vocabulary other than those normally employed by the church. They suggested "the living church," situations in which persons would become the media of communication through their songs, music, drama, conversation, discussions, but the surface of this possibility has scarcely been scratched. Others saw the Pavilion as a place to expose the problems that lie behind the facade of prosperity and to respond to them with the spiritual and social word of the Gospel, but this does not yet take place either.

Asked what people's reaction is to the Pavilion, H. Serata, program director, said that he feels few people leave with a bad impression, and most take away a good impression. They accept and do not discard the literature given them. In other words, the Pavilion does not offend them, and in view of the resistance many Japanese express to aggressive approaches, it may be that a passive approach is in itself to a degree positive.

But many persons who supported the plans for the Pavilion are disappointed. They feel it does not yet fulfill its function. Does it make any impression at all on the majority of the people who pass through it? they ask. The visual impact is weak. There is little communication of what the Gospel has to say to the man at Expo, in terms of his needs, his life, his language. There is little suggestion that the Christian faith concerns him, although an effort is made to have counselors available over the week-ends.

The Pavilion appears to be, in a sense, a parable on present approaches to evangelism in Japan. The world passes by, looks in on the ceremonies and paraphernalia of the church but does not see how these relate to ordinary life experiences. The Pavilion, in its present format, raises stronger questions about the evangelism techniques of the church today than did the rhetoric of the radical students.

On the other hand, it may not be too late. A building that is itself a statement of faith provides a locus in which Christians could explore, in the context of Expo, how to express the Christian message to the thousands who pass through. The invitation remains open, according to Pavilion directors, to individuals and groups to use the facilities and time to become involved themselves in mission in Expo.

----- EXPO NOTES -----

Persons who wish to apply for  
program time should contact:

The Living Church' Program Com.  
Christian Pavilion Expo  
Osaka Christian Center  
515 Niemon-cho, Higashi-ku,  
Osaka 540 Tel. 06-762-7701

Present financial situation:

Cost	¥150,000,000	
On hand	130,000,000	
	¥ 20,000,000	- still to be raised.

## HEADLINE-MAKING EVENTS

compiled by Ichiji Yokota

IN REACTIONS TO U.S. ENTRY INTO CAMBODIA, THE RULING Liberal Democratic Party declared the action was unavoidable, but all opposition parties have issued protests. Even within the LDP there is a rather strong body of opinion that the government should call upon the U.S. to cease fighting in Cambodia. Public opinion against the U.S. action in Cambodia is strong.

IN THE ANNUAL SPRING WAGE-RAISE STRUGGLE, 11 MAJOR RAILWAY UNIONS and 63 private railways launched strikes April 30 in Tokyo, Osaka and other cities, affecting 10,710,000 commuters although some strikes were shortened when new wage agreements were reached. On May 8, 1,100,000 persons were affected by the second-wave of National Railway Workers' Union (Kokuro) and National Railway Locomotive Engineers' Union (Doro) strikes.

MILLIONAIRES MADE THROUGH LAND SALES DOMINATED THE LIST OF PERSONS with top incomes last year, as announced by the Tax Administration Agency. Income from land sales amounted to ¥1013.2 billion (\$2800 million), twice the previous year's figure. 19 land millionaires each earned ¥500 million or more by selling land.

JAPAN IS BIDDING FOR THE UN UNIVERSITY TO BE ESTABLISHED TO train leaders of UN-member countries in accordance with the genius of the UN Charter and has submitted a draft plan for the graduate-level school of 780 students.

THE BILL FOR OKINAWAN REPRESENTATION IN THE DIET--5 REPRESENTATIVES and 2 Councillors--was passed unanimously by a House of Councillors plenary session, having also been passed by the Lower House. Representatives of Okinawa with the same status and authority as homeland representatives, will sit in the Diet beginning with the next regular session.

PRESIDENT DAISAKU IKEDA OF SOKAGAKKAI APOLOGIZED PUBLICLY FOR Sokagakkai's interference in freedom of speech and publications. (JCAN No. 359). He also announced complete separation of Sokagakkai and the Komei Party in terms of function and organization at the 33rd annual general meeting and gave Sokagakkai members permission to support any political party.

RIGGED BASEBALL GAMES AND MOTORCYCLE RACES HAVE BECOME A BIG ISSUE in professional sports. The National Police Agency arrested Kentaro Ogawa, ace right-hander of the Chunichi Dragons of the Central League, the first active pro player to be arrested in this scandal. Several baseball players have been suspended for their connections.